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The Anti-Slavery Reporter.

[*The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.*]

Emin Pasha.

(Reprinted from THE TIMES.)

SIR,—The following letter from EMIN PASHA, just received by me, *via* Zanzibar and Aden, contains, I believe, later news than any yet published from him. In connection with the far-sighted views of this remarkable man as to the future of Central Africa, I may mention that some two months ago the ANTI-SLAVERY SOCIETY published a series of resolutions, in which they maintained that the position of EMIN PASHA, cut off from, and disavowed by, Egypt, and yet holding the province (to which he was appointed by General GORDON nearly ten years ago) against all attacks of his enemies, rendered him worthy of the sympathy of civilised nations. He has virtually established a free negro kingdom, and “he should be recognised as maintaining *de jure* that beneficent rule which he has so long exercised *de facto*.”

I may also call attention to the excellent English in which EMIN PASHA expresses his views, requiring but very slight alteration from me. Cut off from the outside world for several years, and seeing hardly any one but negroes, he not only collects his ideas with marvellous clearness and force, but translates them with equal ease into any one of half a dozen, or more, of the languages of Europe.

I am, Sir, yours faithfully,

CHAS. H. ALLEN.

55, New Broad Street, E.C., Aug. 2.

“WADELAI, February 10, 1887.

“DEAR MR. ALLEN,—By my last letter I acquainted you with the events here up to my arrival in Wadelai. I commended the behaviour of my negro soldiers, expressed my belief to be able to hold out yet for a certain time, but did not conceal my apprehensions of another attack from the north as soon as our crusaders had settled down in Khartoum. That, I am happy to say, did not happen. KEREMALLAH, the MAHDI’s Emir, and his followers were slain by the Djangé tribe on their retreat to

Kordofan. The river is very probably blocked again by floating vegetation. So our country may repose for some time to come, the people may breathe more freely, and as the whole lot of Danagla has been swept away the natives may nurse their children and rear their crops for themselves. Out of a bloody seed has sprung some good at least, and if our countries, as I fervently hope, are reoccupied, we shall be able to substitute for the rotten and foul system of government which ruined the Soudan, a stricter and sounder structure built up for the peace and welfare of this poor people.

"Our position towards the natives has now greatly changed. A vast amount of arms and ammunition has been thrown among them. They have learnt to use weapons and to appreciate their own forces, and, consequently, our relative feebleness. It is, therefore, a wonder that they do not abuse their powers, and it speaks favourably for them that they allow us to levy taxes of corn while a combined attack upon our handful of men would overthrow us altogether. I should believe, nevertheless, that, given once a rallying point, it would be an easy task to collect the arms and bring back the natives to allegiance. The opening of trade on equitable principles, a fair and just treatment of the natives, would be the first step to it.

"The wave of fanaticism which overran the Soudan and drowned Egyptian rule there has now, I think, passed away. Such fits of religious revival are not uncommon in the East, although it seems strange that the Soudanese themselves this time should have taken the lead. Compared with Turks and Egyptians, they rather lack fanaticism, at least that kind of fanaticism which, after you are in company with any one and left him accompanies you with the gracious compliment of 'Kafir, ibn Kafir.' The greater part of the nomadic Arabs do not even know the prayers fundamental to Mohammedism, as the 'Fatiha' and others. Many a time I have wondered at their simpleness and candour when preparing for prayer. Instead of the ritual chapters they uttered only 'Es sálla sallatak ve el vóta votátk ; agrém ve aka ala djélatak' (The prayers are Thine and the earth is Thine ; I stand and I bow before Thy splendour), and herewith concluded their prayer. Soudanese Mohammedism permits, further, a good many things strictly forbidden elsewhere, and it is to be deplored that no one has ever studied these matters as affording a picture of primitive Mohammedism. Now, considering this indifference, it would be difficult to understand how this people has become so thoroughly roused. In explanation two facts are sufficient. Firstly, the movement was only religious in its beginning, and became at once a war against Soudanese misrule, veiled by a tinge of religious design. What has happened in the Soudan for years, how people were treated, how taxes were levied, how people were harassed and driven to desperation, no one knows but we who were present. Nor was the Egyptian Government aware of what passed in the Soudan. Then the people's rage was fomented by their fakirs, a factor never put in account yet by any one. The fakirs have an unlimited power over the people ; an Arab would go and kill himself if his priest told him.

"You arrive in a village and wish for camels ; until the fakir advises it you are not able to obtain a single one. Notwithstanding this, the Governors had not even the insight to secure these men's goodwill, but withdrew the pensions granted by GORDON PASHA. The consequences have been manifest. I need not say of what assistance these priests could be in the pacification of the Soudan if only the English could enlist their aid ; and they are all open to *douceurs*.

"Now that the first effervescence has cooled down, the Soudanese question has become one of time only. The wish for trade will very soon overcome any obstacle, and as every Arab, without exception, is a born trader, you may be sure that, tired of

that religious comedy, communications will shortly be reopened. Then a new era will begin for the Soudan, and, if properly managed, its resources will develop, to the surprise of those who pretend that the Soudan has no future.

"Then, likewise, our time will come anew ; and though your statesmen have hitherto made a sad mess of Egyptian and Sudanese affairs, I hope yet to see better days dawn. Africa has at length become a centre for civilising efforts, but it seems strangely inconsistent with England's position as the foremost champion of civilisation that her prestige is wasted by tergiversation, and that her missionaries are killed with impunity. I do not doubt better days will come. I hope it for the natives' sake ; I hope it, too, for progress' sake. Let Africa become a battlefield, not of warfare and mutual covetousness, but for peaceful achievements and gentle emulation.

"My letter, destined to convey to you my hearty sympathies and greetings, has, to my own surprise, become a speculative tract. I deplore it the more as I have trespassed upon your valuable time and inflicted on you my bad English. If you wish to publish this, I have no reason to conceal my name as author of what I write. If I live, and you are interested in it, I may some day give you a longer and more explicit account of my Sudanese experiences.

"I cannot conclude this letter without recording with the utmost gratitude the many obligations I owe to Mr. MACKAY, of the Church of England Uganda Mission, by whose friendly intervention I am able to send you this. Not only has he afforded me generous help, robbing himself of many valuable objects to assist me with, but with unceasing kindness and unfailing gentleness he exerts himself for our good. I earnestly hope that the Church Missionary Society is able to boast of many others like him.

"And, now, dear Mr. ALLEN, allow me to end. Some days hereafter I shall start for Kabrèga's (Kingdom of Unyoro) ; from there I may be able to write to you again. Send me, please, sometimes, the ANTI-SLAVERY REPORTER.

"God bless your work ! My greetings to Dr. FELKIN.

"Believe me to be yours most faithfully,

"DR. EMIN BEY.

"To CHARLES H. ALLEN, Esq., Secretary Anti-Slavery Society.

"P.S.—As an occasion offers itself to forward this, I shall not wait until my arrival at Kabrèga's, and I hope to be able to write you again from there."

The Manchester Examiner on EMIN PASHA's letter :—

"Mr. ALLEN, secretary to the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, has received a letter from EMIN BEY, dated from Wadelai on the 10th February. This is apparently the most recent communication from Dr. EMIN, and, although it furnishes very little incident to gratify our curiosity, it gives us a view of the state of the country generally, which is, upon the whole, reassuring. The position of EMIN, as representing, in the native view, the now over-thrown supremacy of Egypt, is more or less a precarious one. The tribes are in possession of arms and ammunition, and know how to use them. They might easily unite to overthrow EMIN and his little independent community. That, however, they make no attempt to do, but consent to have taxes of corn levied upon them. EMIN BEY, who last autumn fully expected that an expedition would have been sent against them from Khartoum, thankfully acknowledges that the danger has been averted. As the river was in February blocked by vegetation he expected to have rest for some time to come. If all has gone well with STANLEY, the long hoped-for succour would have arrived before such a danger was

renewed. Some interesting remarks are made about the Soudanese and the tyranny exercised over them. The Soudanese appear to be the very reverse of fanatical, and it is difficult to understand how Mahdiism made its way among them. EMIN BEY believes that the tyrannies and exactions of the Egyptian Pashas, often carried on without the knowledge of the KHEDIVE's Government, supplied the material for the MAHDI to work upon, and that now these things have passed it would be easy to 'bring the natives back to their allegiance.' They are naturally a trading people, with a quick eye to profit, and might be easily conciliated. This accords with what we know of the Soudanese in Berber and other places north of Khartoum. Mahdiism has nearly 'gone to smash,' and the country suffers from the CALIPHA's exactions and the want of communication with the outer world. The fakirs, however, are an important and influential class, without whose counsel nothing is done. It was the folly of the Egyptian Government not to conciliate them, and that folly ought not to be repeated. How they are to be conciliated EMIN BEY indicates in no obscure fashion. 'They are all open to *douceurs*,' he says. The patent anti-friction oil which makes things work smoothly in Europe, Asia, and America, loses none of its virtue in the Dark Continent, and those men who have the largest experience of the world and its ways seem most willing to resort to its use."

The following extracts from General GORDON's Diary, published by Dr. HILL, explain the point alluded to in EMIN PASHA's letter respecting assistance rendered to the fakirs by General GORDON :—

"Rageef, October 12th, 1874.—I have made them make a mosque and keep their Ramadhan, which they never paid any attention to before I came." (Page 54.)

"July 17th, 1877.—When the Egyptians seized the country, they took the mosque here for a powder-magazine. I had it cleared out and restored for worship, and endowed the priests and the crier, and had a great ceremony at the opening of it. This a great *coup*. They blessed me and cursed SEBEHR PASHA, who took the mosque from them." (Page 249.)

THE RELIEF OF EMIN PASHA.

SIR,—The telegram from Zanzibar in *The Times* of to-day contains the satisfactory intelligence of the arrival at M'Lissa, on the Albert Nyanza, of the messengers despatched from Zanzibar with news of Mr. STANLEY's expedition. This place would appear to be a little to the south of Magungo, near Murchison Falls, being printed on Sir SAMUEL BAKER's map as Magungo Melizsa, in N. lat. $2^{\circ} 20'$.

The station M'Hagi, on the western side of the lake, is mentioned by EMIN PASHA in a paper forwarded to Dr. FELKIN last year, and read before the Scottish Geographical Society. He speaks of it as "our deserted station of Mahagi" (and it appears to have been formed by him in 1879), but he goes on to say :—

"Mahagi is an exceptionally healthy place, and is particularly well adapted for gardening and agriculture. For the present, I have left only a very few people there, but I intend shortly to establish a permanent station. Unfortunately the steep ascent and the impassable nature of the bordering mountain chains make communication to the west very difficult, but perchance a more accessible pass may exist to the south. The chief of the district Mahagi is my old acquaintance SONGA—a trusty and reliable man, who came to pay me a visit late in the evening."

On Mr. STANLEY's map, Mahagi is placed exactly opposite the Magungo Melizsa of Sir SAMUEL BAKER, and at this spot the lake appears to be very narrow. The latest

news received direct from EMIN PASHA is contained in his letter to me published in *The Times* of August 3rd, and is dated February 10th, 1887. In this letter he writes that in a few days he would start for KABA REGA's kingdom of Unyoro, and as the telegram from Zanzibar states that in the beginning of May he was in the Umjaro (Unyoro ?) district, in good health, and *en route* to Lake Muta Nzigé by way of the Kakibbi, I conclude that he has carried out his intentions.

In the paper already alluded to, EMIN PASHA describes in much detail the salt factories of Kibiro, on the eastern coast of Lake Albert Nyanza, in about N. lat. 2°. These factories are at the foot of a lofty mountain chain from which hot springs gush forth containing the salt, which is like a mine of gold to that region. EMIN says:—“This place, in which we come face to face with the workings of nature's forces, is called by the Wanyoro Kabigga”—doubtless the Kakibbi of the telegram. If so, the messenger from Zanzibar could not be more than 30 or 40 miles from EMIN PASHA in May last.

I am, Sir, yours faithfully,

CHAS. H. ALLEN, *Secretary.*

To the Editor of the *Times*.

Parliamentary.

QUESTIONS kindly asked by Hon. Members at the request of the ANTI-SLAVERY SOCIETY:—

ZEBEHR PASHA.

HOUSE OF COMMONS, 5th August.

Sir R. N. FOWLER asked the Under-Secretary of State for Foreign Affairs, whether Her Majesty's Government contemplated allowing ZEBEHR PASHA to return to Egypt, and if so whether any precautions would be taken to prevent his going to the Soudan?

Sir J. FERGUSSON: It has been decided to allow ZEBEHR PASHA to return to Egypt. He has signed an engagement to remain in the place which shall be chosen by the Egyptian Government, to place himself under its surveillance, and to abstain from interference in political or military questions relating to the Soudan or otherwise.

TRADE WITH THE SOUDAN.

HOUSE OF COMMONS, 8th August.

Mr. BRYCE asked the Under-Secretary of State for Foreign Affairs, whether information had reached Her Majesty's Government from trustworthy sources, tending to show that the opening of one or more ports on the Red Sea, north and south of Suakim, would tend to the development of trade with the interior, and promote the pacification of the Soudan tribes; and whether the Government would take the matter into consideration, with a view to the attainment of the above objects?

Sir J. FERGUSSON: The coast to the north of Suakim had been opened to trade for several months. The question of opening to trade the coast to the south, with the object of developing the trade of the interior and promoting the pacification of the Soudan tribes, was under consideration, with the view indicated by his hon. friend, but it was attended with some difficulty.

The Monbuttu and their Country.

Extracts from Letters of EMIN PASHA and CAPTAIN CASATI.

THE *Società d'Esplorazione Commerciale in Africa* published, in their May number, several communications from the two celebrated African travellers who are still detained in the equatorial regions of Central Africa. The following extracts will be read with interest in connection with the map published by us in the May-June number of the *Anti-Slavery Reporter*.

BY EMIN PASHA.

The Monbuttu, owing to their physical qualities and intellectual vigour, occupy a leading position among the peoples of Nigritia. According to the tradition current amongst them, their ancestors came from the north-west, having crossed on their way a very extensive sheet of water. On reaching the basin of the river Kibali (Makua-Wellé) they subjugated the indigenous populations they found there, such as the Momvù, the Abarambo, and others, who, though they have been partly assimilated by their conquerors, still live partly to themselves as a race standing at an inferior social level. The Monbuttu consist of several tribes, the principal being the Bamba and the Majanga, who settled in the Macraca country, and in the region watered by the Bahr-el-Gazal. The Momvù, who are somewhat smaller and darker in hue than the Monbuttu, represent the *gens* or *populus* of the country, and are industrious agriculturists. Both to the east and to the west of Wadelai they possess wide stretches of prosperous cultivated land. The principal chiefs and rulers occupy their positions by right of hereditary descent; but if, at the death of a chief, he has no son old enough to undertake the responsibility, the brother or other near male relative of the deceased acts as regent for the time being. The minor chiefs were at first nominated by their superiors, who still retain the right, although in practice the hereditary principle prevails for the most part. The chiefs exact no regular imposts; but from time to time the inferior chiefs are compelled to present themselves before their superiors, and on such occasions they bring contributions of Slave boys, cattle, iron, leather, &c. The usual *menu* of a Monbuttu meal is selected from the following list:—Bananas, yams, manioc, sesame, a little eleusine, sorghum, *Penicillaria*, various species of *Cucurbitaceæ*, *Colocasia*, and immense quantities of fruit; the flesh of the animals slain in the chase, that of monkeys, lions, elephants, snakes, poultry, hens' eggs, many species of birds, insects, larvæ, and human flesh. *Articles de luxe* are tobacco, beer (hydromel), and cola-nuts. Contrary to the practice of peoples amongst whom there exist strict class distinctions, Monbuttu of superior caste often take a spouse from an inferior caste. Marriages are brought about by the mediation of a third person, presents (Slaves, cattle, iron,) being given either to the father of the girl, or divided between the match-maker and the nearest relatives of the young couple. On the death of a Monbuttu all his substance passes to his eldest son. The dead are generally buried. But one tribe, the Maggio (Madsò), who keep themselves separate from the rest, practise cremation. As a sign of grief the mourners shave their heads and abstain from ablutions and the transaction of business. On the whole, the women enjoy a better social position than the majority of their negro sisters. After the day's work is done, singing and dancing begin. The men and the women have their respective dances, which they perform on certain special occasions. Both men and women cut off a piece of the external membrane of the ear; another practice is to file

the two upper incisors to a point. Circumcision is practised by this people, the occasion being celebrated by the rich by festivities lasting from eight to fourteen days. The children of the ruling chiefs at a tender age have their heads forcibly pressed into an elongated shape by means of ligatures. The Monbuttu make excellent utensils and articles of furniture, both of wood and of clay.

BY CAPTAIN CASATI.

Captain Casati's first letter treats of the Mege, a people subdued by the Monbuttu, whose language and customs they have adopted. What at once strikes the European is a curious air of savagery, mixed with ferocity and mistrust, which distinguishes them. As a rule, they are of a dark brown colour, have rather coarse features, nostrils much dilated, stalwart limbs, and are expert hunters of elephants and other wild animals, handling their only weapon, the bow, with great skill. It is only the superior chiefs and principal men who carry in addition lances and shields. The territory they occupy differs but little from that inhabited by the other Monbuttu tribes. Four days' journey south-west of the former residence of SULTAN AZANGA lies Mount Ambambula, of no great height, and only remarkable from the fact that the plateaux which surround it contain the origins of numerous rivers—on the west, the Teli and Poko, whose united waters flow into the Bomokandi or Nomaio; on the south, the Blima, which joins the Nava; on the south-east, the Nava, which flows west to the Wellé; and on the north, the Rungu and Nosso, affluents of the Nomaio.

The second letter gives some particulars of that portion of the route between Tangasi and Lado which belongs to the basin of the Makua-Wellé. In this limited district the principal stream is the Kibali—the Makua of the A-Sandeh and the Obi of the Loggo. This river ought also, properly speaking, to be regarded as the head-stream of the Wellé, since the Gadda, which, along with the Kibali, is commonly held to constitute it, is of secondary importance when compared with the Kibali.

The third letter relates to certain measures taken by EMIN PASHA to keep open the routes of communication in the south-western parts of the Equatorial Province. The fourth letter contains certain suggestions by Captain CASATI for the final stamping out of the Slave-trade, and proposals for the consolidation of the Egyptian power in the Equatorial regions of Africa, mainly of the nature of administrative changes.

Then comes, in the fifth letter, some purely geographical matter, viz., notes to accompany CASATI's map of the eastern part of the Makua and its affluents. The mountain chain which stretches south and south-west from Lake Albert, and sends off ramifications northwards into the country of the Macraca and Abaca, probably constitutes the line of water-parting between the basins of the Nile and the Congo. In this chain the Wellé has its origin, and flows thence towards the north-north-west, skirting the country of the Calica; then, assuming the name of Kibali, it goes west-north-west to a point beyond 28° E. long., where its volume is augmented by the rivers Jubbo, Dongu, Calpili, and Ello-Gadda; after that it is known as the Wellé. The Makua has an imposing volume of water, especially in the season of heavy rains; it runs in a broad bed between high banks, forms several little islands, and has a medium velocity. In some places there are whirlpools. Its waters are inhabited by large herds of crocodiles. The writer then proceeds to repeat, with respect to the other rivers of the region, pretty much the same particulars as those given in the second letter.

The next two letters are full of political news, relating to the contest maintained

by EMIN PASHA and his gallant followers with the troops of the MAHDI's lieutenant, SHEIKH KEREMALLAH MOHAMMED ; and the eighth letter, after continuing the same subject, passes on to describe the relations which existed between KING KABREGA, of Unyoro, and the rulers of the Equatorial Province. The last letter deals mainly with personal matters, chiefly having reference to Dr. JUNKER's departure from Central Africa, and his expected arrival in Italy.

Morocco.

MR. REED LEWIS, American Consul-General at Tangier, has arrived in London, on leave of absence. He has been engaged in endeavouring to secure the liberation of the Moors who were confined in prison on American claims, under the *protégé* system, which the United States Government have now decided to abandon. There is reason to believe that some untried Moorish prisoners are still detained in captivity on the claims of English *protégés*, but Sir KIRBY GREEN, her Majesty's representative at Tangier, is doing his best to obtain their release.—*Daily News, August 11th.*

ON this subject we quote the following, from *El Anunciador*, a paper published in Gibraltar :—

“Within the last few months there had been in the Laraiche and Alkazar prisons, seventeen men at the suits of American *protégés*, nine of the prisoners have now been released, three have been relieved by death from their sufferings, and the rest, in order to obtain their liberation, have compounded with their alleged creditors. A most serious evil of the system under which *protégé* claims are enforced is, that the alleged debtors are not tried or even confronted with the persons claiming against them, they have no opportunity of showing receipts, or of proving payment of the sums alleged to be due, and recent investigations have brought to light the fact that many of the foreign *protégé* claims are false and fraudulent. The prisons themselves are filthy, fetid dungeons, where the inmates are heavily ironed, and at night chained together with iron collars round their necks. When it is remembered that many of the suits are made by natives, who have not the slightest right to the protection of a foreign flag, it is evident that a full enquiry into the entire system would be of much use, and would probably lead to a reform which is so urgently required.”

SIR JOHN KIRK, G.C.M.G.

WE regret to learn that Sir JOHN KIRK is not likely to return to the position he has so long held as Consul-General in Zanzibar, an office in which he gained the esteem not only of the SULTAN and the natives, but of all who took an interest in the suppression of the Slave-trade in Eastern Africa. It would be hard, indeed, to replace Sir JOHN KIRK, but we hear that he is likely to be succeeded by Lieut.-Col. C. B. EUAN SMITH, late Consul at Muscat, who, we trust, will be found a worthy successor to the late companion of LIVINGSTONE.

Conference of the Association for the Reform and Codification of the Law of Nations.

THE Annual Conference of this body was held this year in London at the Guildhall, by invitation of the LORD MAYOR and Corporation.

It was largely attended, and the various meetings were presided over by Sir TRAVERS TWISS, Dr. SIEVEKING, The Hon. DUDLEY FIELD, and other gentlemen.

The LORD MAYOR opened the Conference, and invited between 300 and 400 members and their friends to a banquet at the Mansion House, at which interesting speeches were made by Delegates from various countries. The speeches that appeared to attract most attention, and to receive most applause, were those in favour of Arbitration, by the Hon. DUDLEY FIELD and Her Majesty's Attorney-General, and an eloquent address on "Slavery in Brazil," by Senhor JOAQUIM NABUCO.

At one of the sittings Senhor JOAQUIM NABUCO, late member of the Brazilian Parliament, said that in moving a resolution condemnatory of Slavery, he did not stand in the same position that he stood in four years ago at the time of the Milan Conference. Then the Brazilian abolitionists were fighting against almost every element of power and influence in Brazil and hoping against hope. Now Slavery was given up by the Slave-owners themselves, and if the law was not yet made that would remove the remains of the institution from the land it ravaged and possessed for three centuries, still Slavery was dead in the moral conscience of the nation. He moved the following resolution :—

"That this Conference reaffirms the resolutions voted at Milan condemning Slavery as contrary to the principles of international law, and congratulates itself on the progress of the abolition movement in Brazil, regretting at the same time that the civilised nations of the world have not yet given to that movement the international moral help it had reason to expect by forbidding their respective subjects to hold Slaves, and be parties to Slavery in Brazil."

This was carried unanimously.

An address upon the present position of EMIN PASHA in Central Africa was read by the Secretary of the ANTI-SLAVERY SOCIETY, and Resolutions were proposed—but the President for the day, Dr. SIEVEKING, declared that they did not come within the scope of the Conference. We annex copy of the paper :—

EMIN PASHA IN CENTRAL AFRICA. BY CHARLES H. ALLEN, F.R.G.S.

In considering the question of the growth of civilisation and law among the native races of Africa, the past and present position of EMIN PASHA must not be overlooked. Dr. EMIN PASHA, who was appointed by the late General GORDON to the Government of the Equatorial Provinces of Egypt bordering upon the Albert Nyanza, is one of the remarkable men of the century. An accomplished linguist and man of science, he has a peculiar facility, similar to that possessed by GORDON, of ruling over native races by the force of his moral character ; and he has only had to employ arms when attacked by outside enemies. His province, which is nearly as large as Europe, has

been reduced to peace and order. The Slave-trade has been extinguished, weekly posts were arranged to the various towns in the province, and Dr. FELKIN, who passed through his country in 1878, said, that if it were not for the wild animals one would require no weapon more deadly than a walking stick.

In spite of the anarchy which now prevails in the Soudan, EMIN PASHA still holds his province in a remarkable condition of peace and prosperity. Cut off from the civilised world he is now short of the ordinary supplies of life, such as clothing, and other articles. If a way could be opened to keep him supplied with even the bare necessities of life he is confident that he could still hold the province with the command of which he was originally invested by GORDON, and which he has now held for nearly ten years.

As the whole of the Soudan, with the exception of these Provinces, has fallen a prey to anarchy and the Slave-traders, it is considered by the ANTI-SLAVERY SOCIETY, that should Mr. STANLEY be successful in reaching EMIN PASHA, some steps of a pacific nature should be taken to give that brave man such moral and pecuniary support as will enable him to continue the beneficent government which he has so long exercised over the people committed to his charge.

The Committee trust that the Conference now held in London for the Reform of the Law of Nations may also take the view held by them that the civilising influences exercised by EMIN PASHA, may be the germ from which civilisation and freedom may eventually become dominant in that vast continent. I therefore beg to submit the following resolutions to this meeting for adoption.

RESOLUTIONS :

That, the present position of EMIN PASHA, on authentic information that has lately reached us, is one which may be fraught with momentous consequences to the future of Equatorial Africa.

That, having been appointed by the late General GORDON when he represented the Egyptian Government, the abandonment of the Soudan by that Government on the mandate of England, left EMIN PASHA in his province alone and unaided to resist the forces of the MAHDI, and the persistent attacks of hordes of Slave-hunting Arabs.

That, thus deserted and alone, EMIN PASHA has for several years maintained a beneficent rule in the province which he has held against the attacks of his enemies, and has thus, by the force of events, become invested with an independent government of the country.

That, having thus established what is practically a free negro kingdom in Equatorial Africa, it has become alike important for the suppression of the Slave-trade and for the extension of civilisation and commerce, that EMIN PASHA should henceforth be recognised as maintaining *de jure* that beneficent rule which he has long exercised *de facto*.

That, it would be a special and singular advantage to EMIN PASHA, whilst thus exercising a permanent *imperium* for the benefit of the African race, that he should be free from and untrammelled by any such European complications as have hitherto affected the recent occupation of the Basin of the Congo.

An interesting Paper was presented by Dr. FLICKINGER, long resident in Africa, entitled, THE GROWTH OF CIVILISATION AND LAW AMONG THE NATIVE RACES OF AFRICA.

After explaining some of the causes which tend to keep the negroes so low in the scale of humanity, such as the mongrel quality of their dialects, the inadequate protection given to life and property, and the horrible system of Slavery, Dr. FLICKINGER declared his conviction that in order to raise them in the scale of civilisation they must be taught to build better houses, to cultivate their fields, and to engage in legitimate commerce.

The writer concluded his Paper by showing how the people of Western Africa have become civilised and obedient to the law from their contact with Europeans, and he concludes his address in the following eloquent terms :—

To redeem Africa from barbarism and cruelty means that they must be taught how to cure their diseases, build comfortable houses to live in, how to make railroads, steamships, and to manufacture a thousand useful and ornamental things out of the abundance of gold, iron, ivory, leather, bark, grass, and the numerous fibres found in that country. The people there must be taught how to become good agriculturists, how to make the breeding of cattle, sheep, horses, poultry, and the production of eggs, milk, and honey, profitable. The many and desirable vegetables and fruits, which may be produced easily and abundantly, must also be cultivated. Sweet-potatoes, cocoa-potatoes, yams, tomatoes, beans, corn, cassada, ground nuts, pumpkins, squash, melons, arrowroot, ginger, pepper, bananas, oranges, plantains, pineapples, lime, sour and sweet sop, guavas, tamarinds, sugar cane, coffee and cotton, and many other things may be produced in abundance and become sources of great wealth. The resources of Africa are vast, and the people there ought to be taught how to develop them and profitably use them. What the negroes of West Africa need is a government and laws that will protect them from injustice and fraud, and furnish them motives for work ; that will make the cultivation of the soil, the pursuit of the mechanical arts, the field of literature and discovery, profitable ; and it will not be long before they become a great nation, whose civilization and administration of law will not be inferior to any nation on earth. Being well acquainted with the professional men of the colony of Sierra Leone, and knowing their efficiency as compared with white men who have gone there, the words of commendation of Sir THOMAS F. BUXTON, and Bishop CHEETHAM are not perhaps extravagant. Native clergymen, barristers, physicians do succeed well. Do not understand me to say this is true of all of them, but it is true of a large percentage of them. Then it is true that they succeed as traders. I could give names of negro merchants who have amassed fortunes, men who but twenty or thirty years ago were poor. Then, too, going back to thirty years ago, in Freetown there were a number of wealthy merchants who had been brought from Slave ships by your own men-of-war.

Civilisation and law are advancing in these Western African lands in which I have spent so large a portion of my life, and I hopefully look forward to the time when this vast region shall furnish nations well trained in the arts of government, the administration of justice, and in all those amenities that sweeten life and make it worth living. "For good or for evil," said LIVINGSTONE, "the negro will be a factor in the world's history. Other peoples die out, the negro survives cruelty, chains, and Slavery. He will survive when more dominant races become extinct. I believe the race will continue for good, and not for evil."

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Review.

"THE AUTOBIOGRAPHY OF THEOPHILUS WALDMEIER."

THEOPHILUS WALDMEIER, who is now a member of the Society of Friends, is so well known to most of our readers in connection with the work of that body at Brumana, Mount Lebanon, that we presume the book has already been seen by them. We therefore think it necessary at the present time only to add one or two short extracts respecting Slavery. Our present number contains a letter from Mr. WALDMEIER which gives later information about the Slave-trade in Abyssinia and Shoa. Unfortunately, the Christianity professed in those countries is of so extremely debased a form that it appears to have but little effect in preventing the Slave-trade, or in putting a stop to mutilations and other barbarous acts of cruelty which have so long been characteristic of that people.

Chapter xvi. contains an interesting account of the Druses, and their very peculiar forms of religion. They appear to believe in several incarnations, and consider that the true CHRIST was not the one that was crucified, but that He was yet living in the person of ZACHARIAH, and the Druse sheikh said to Mr. WALDMEIER that "if he does not appear in a few years our whole religion is a mistake, and in this case we cannot do better than unite with the English Protestant Church ; but we are sure that the true CHRIST will soon appear." Metempsychosis, or transmigration of souls, is also a principal doctrine of the Druse religion.

Mr. WALDMEIER and his fellow missionaries are now engaged in educating the children of Druses, Maronites, orthodox and Catholic Greeks in their various schools. By the last report they appear to have more than 100 children under their care, and are largely supported by contributions from Switzerland. Besides this, the Mission now contains a training home for boys, another for girls, an industrial school, medical Mission, and several branch day and Sabbath-schools.

To this good work many members of the Society of Friends in England and America have largely contributed both in money and personal aid. More than 500 patients have been cured in the Friends' Hospital, besides 30,000 outdoor patients, who have been treated in the dispensary. Scripture readers and Bible women carry the Gospel among the benighted people, and last but not least, mothers' meetings are held with the object of raising to a higher standard the poor, degraded women. Our warmest sympathy goes forth towards this former Abyssinian missionary in his efforts to sow the good seed on the mountains of Lebanon, where, we trust, it will take root and spread like one of its noble cedars.

"The Slave markets at Basso in Godjam, at Methemmeh, Khartoum, Kedarif, Suakim, and Kassala in Soudan, and the large Slave market at Hodeidah in Yemen, on the other side of the Red Sea, are all supplied by the Galla Slaves ; for though so much is being done to put down the Slave-trade, it is still carried on, because Arabia

and Egypt will not live without Slaves. The Abyssinians also keep Slaves, but they are very kindly treated and regarded as members of the families."

* * * * *

"Mr. MAYER writes, under date of May 27th, 1886:—'I am very sorry to hear from the people that King MENELEK again allows the traders to carry on their horrible business of the Slave-trade. This sad news was confirmed by the fact that several Slave dealers brought 600 young Galla girls with many boys, and joined our caravan towards Tajurrah. When we arrived at Kurfa, on February 28th, we were told that a caravan had been attacked by robbers the day before, when twenty-two persons were killed. We went round about in the neighbourhood a little, and found the twenty-two bodies in different places, but half eaten up by the hyenas. After leaving this horrible place we arrived, at the beginning of April, at a deep ravine, and then upon the Salt Sea of Asal. For one hour we walked upon this Salt Sea, just as we should walk on a frozen lake in Switzerland. The heat was intense, and the land, of course, without vegetation. Arrived in Tajurrah, which is occupied by the French, the Governor received us very kindly, and sent us on one of his war vessels to Aden. One of our missionary brethren had to remain behind, because our money was stolen by some Haussa Gallas, and the French power was too weak to compel them to give it up. Out of what they had stolen, however, they gave us back a little, which was just enough to pay our passage from Aden to Jerusalem, where I now am, poorer than I have ever been in my life, but the LORD will provide.'"

The following short review lately appeared in the *Pall Mall Gazette*—

"The Autobiography of THEOPHILUS WALDMEIER." (S. W. Partridge.) "Mr. WALDMEIER, a German Swiss, born a Roman Catholic, but changing in early life to Protestantism, writes in very fair English a simple and, we should think, candid account of his experiences. He spent ten years as a missionary and prisoner in Abyssinia. Of Abyssinian Christianity he has but a mean opinion. 'The Mohammedans acknowledge one God, and are a little cleaner than the Christians.' This and the variety of morning salutations—the Mohammedan saying, 'Hamdallah' (which means, though the speaker does not know it, 'God be praised') and the Christian 'Good morning'—are the only difference between the two faiths that he can conceive. Of King THEODORE he writes with mingled praise and blame, his view seeming to be that he was ruined by drink. But he declares most emphatically that it was THEODORE who saved the English prisoners' lives. Indeed, he gives the King's *ipsissima verba*, spoken to himself: 'Sit down, be not afraid. I was advised to kill you and all the Europeans; but you have not done anything against me, and I shall not kill you. My death is near at hand, and I do not like that you should go before and accuse me in the presence of God.' It is a pity that we spent £10,000,000 on dethroning and killing a man who could act like this. Still, we do not assert that it could have been helped. King JOHN, the present ruler of Abyssinia, is, according to Mr. WALDMEIER's account, a very different and inferior personage—a savage bigot, who sets his face against all improvement. From Abyssinia Mr. WALDMEIER went to Syria, where he has laboured ever since. His account of life there, viewed from the missionary standpoint, is interesting. One sentence we may quote as giving a sensible view of the situation. 'To gauge results only by the handful of Christians who have come out from the Oriental Churches would be a mistake.' The real good done by the Mission is the raising of the tone of life and thought in the Churches themselves. This is a kind of wholesome competition which may be done, and to a certain extent is done, in other countries besides Syria; and the thought of it helps to reconcile us to the otherwise dismal prospect of Christian divisions."

The Liquor Traffic with Native Races.

THE following letter from the the two Archbishops and the Bishop of London has been posted to the bishops of the British colonies and dependencies.

This is a move in the right direction. All Christian Churches should unite in using their best endeavours to put a stop to the flooding of Africa, and other places inhabited by uncivilised races, with the poisonous alcoholic drinks that are supplied at low prices by European traders.

The Archbishop and his colleagues allude to the uncivilised people having less power to resist the temptations to intemperance. We wish their lordships had given more prominence to the villainous quality of the liquor sold, which is so bad that none of our own poor, about whom a great deal is said in the letter, would touch it. This makes the evil two-fold, as the poison creates an undue thirst, and soon kills its victims.

LAMBETH PALACE, S.E., *August, 1887.*

MY LORD,—The attention of the Church has been recently drawn to the widespread and still growing evils caused by the introduction of intoxicating liquors among the native races in the colonies and dependencies of the British Empire, and in other countries to which British trade has access.

Part of the mischief is certainly due to other traders than the British, but British trade, as exceeding in volume that of many other countries put together, is mainly responsible.

This mischief cannot be measured by what we witness among our own countrymen. The intemperance is far greater ; the evils consequent on intemperance are far worse. Uncivilised people are weaker to resist, and are utterly unable to control temptations of this kind. The accounts given of the numbers that perish from this cause and of the misery and degradation of those who survive are painful in the extreme.

And besides the grievous wrong thus inflicted on the native races, reproach has been brought on the name of CHRIST. The English missionary who preaches the Gospel and the English merchant who brings the fatal temptation are inevitably associated in the minds of the heathen people, and by many not only associated, but identified.

It is asserted by travellers of repute that in many parts of the world the moral character of the natives gains more by the preaching of Mohammedism than by the preaching of the Gospel, for the former tends to make them sober.

The evils of intemperance in the British Islands have, as you are well aware, long engaged the attention of the Church at home. The report of the Lower House of Convocation of the Province of Canterbury in 1869, and that of the Province of York in 1873, in each of which a large mass of evidence from every class of society was got together, had a painful effect on the public mind at the time, and they have served as trustworthy manuals on the subject ever since.

The formation of the Church of England Temperance Society has organised and concentrated the efforts of those Churchmen who have been deeply impressed with the necessity of combating intemperance, and that society is daily growing in numbers and in influence. Owing to these and similar endeavours made by both Churchmen and Nonconformists drunkenness has been and is still being diminished in these islands. And there is every reason to believe that before long public opinion will demand of the Legislature that steps should be taken to remove, wholly or partially, the temptations which now make it so difficult for weak men to lead sober lives.

It is not for us nor for the bishops at home to suggest to your Lordship or your clergy the best means for dealing with similar evils in our colonies and dependencies and in the heathen countries in your own parts of the world. But we have felt it our duty to bring to your notice the painful accounts that have reached us, and to assure you of our warmest and most earnest sympathy with any efforts that you may see fit to make to deal with the serious difficulty. You may have the means of influencing your Legislature; you may do much to form public opinion; you can at least make it plain to all men that the Church is not and never can be indifferent to this great sin.

In whatever you may be able to do in this matter you may be assured that the bishops at home are supporting your action with their earnest prayers and, where co-operation is found possible, with their most hearty co-operation.

EDW. CANTUAR.

W. EBOR.

F. LONDIN.

Eastern Africa.

JOURNEY BY CONSUL H. E. O'NEILL.

IN December of last year, and January, 1887, Consul O'NEILL made another of his explorations into the interior in the Delagoa Bay district. His object appeared to be to test the two routes leading from Delagoa Bay to the Transvaal. The expedition suffered severely from the lung sickness which in that country is so fatal to horses and cattle. Compelled to return to the coast by loss of his animals, Consul O'NEILL devoted the rest of his time to an inspection of the Portuguese island of Inyack. What struck him most in his journey was the extraordinary manner in which the whole district is becoming Anglicised, owing principally to the rush for gold, which in South Africa is mostly confined to men of the Anglo-Saxon race.

The good faith maintained with the Swazi king, through the influence of the British Government, has done much towards weakening the fears of other native chiefs to gold prospecting in their territories. They see Swaziland almost overrun with English prospectors, and yet the invasion is a purely peaceful one, and the rights of the natives have been rigidly respected—in fact, the king has made many thousands of pounds from the money paid for gold licenses.

We fear that so much cannot be said in favour of other parts of South Africa, where other white men, not English, have subjected the natives to their rule.

NEW MEMBER OF COMMITTEE.

MR. DANIEL HACK, of Brighton, has been elected a Member of the Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

SLAVE-TRADE PAPERS.*

These papers, reaching back to the end of 1885, and embracing the year 1886, have only just been issued by the Government, too late for this number of the *Reporter*. We hope to give extracts in our next number.

*C. 5111 (Slave-Trade, No. 1, 1887.)

Sir Samuel W. Baker on Lake Albert Nyanza.

SIR SAMUEL W. BAKER has addressed the following important letter to the Secretary of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY:—

SANDFORD ORLEIGH, NEWTON ABBOT, July 10, 1887.

DEAR MR. ALLEN,—I returned from eight months' absence in India and Ceylon last month. Since I parted from newspapers in consecutive delivery the expedition of Mr. STANLEY became a reality, and I have been much interested in the object, as it is confided to a most experienced leader. The usual difficulties of African travel must be surmounted. A large force is necessary for safety, and to keep open a line of communication. This force must be fed; hence the struggle for food. The natives will not sell for a large force from their slender stock; therefore the supplies must be obtained through requisition. This will be resisted—*ergo*, force is the last resort. Under the circumstances it will be justifiable, and I have no doubt that STANLEY will open out communications with EMIN. The geographical question will be all important.

According to the review, published in the *Anti-Slavery Reporter* for May-June, of the paper of Mr. WILLS, it appears that although twenty-three years have elapsed since I discovered the M'wootan N'zigé, which I foolishly named the "Albert N'yanza," the lake has never been thoroughly explored. STANLEY went, with M'TESA's help, a degree south of the Equator to the M'wootan N'zigé, and foolishly gave a European name to a large bay, Beatrice Gulf. Such names are terribly confusing, and I blame myself for following the example of SPEKE, who called the Ukerewé, "Victoria N'yanza." No person changed the name of the Tanganyika, therefore a traveller inquiring for that lake when in the vicinity would be understood by the inhabitants. Imagine the folly of any explorer who should inquire for the Albert N'yanza or the Victoria.

The fact remains that three great lakes are known to the natives of Central Africa—the Ukerewé, the M'wootan N'zigé, and the Tanganyika. It has pleased some map-tormentors of England to divide the M'wootan N'zigé into separate parts, upon no authority but their own natural aptitude for the unreal. EMIN PASHA must by this time have carefully examined this lake, upon the southern shores of which STANLEY should appear.

There is a misconception respecting the steamers which represent EMIN's power upon the M'wootan N'zigé. They have been afloat for several years. The *Khedive* is a twin-screw vessel of 108 tons, built by SAMUDA. The *Pioneer* is twin-screw, 38 tons, by the same builder. Two steel lifeboats of ten tons each from the same establishment.

All these vessels I took out in 1870, and the *Khedive* I built and launched at Gondokoro in 1872, the actual construction being carried out by Mr. JARVIS, the head shipwright from SAMUDA's yard. Mr. HIGGINBOTHAM had only charge of the steamers across the desert from Cairo to Khartoum, and the actual work was done by HASSEIN KHALIFA PASHA, the great Sheikh of the desert and Governor of Berber. This indefatigable person also conveyed my largest steamer, the *Ismailia*, 251 tons, across the desert, together with stores, upon 6,000 camels.

I had also sent six steamers from Cairo to Khartoum by the Nile with twenty-five other vessels, all of which arrived safely at Khartoum, in addition to two sets of engines and boilers and plates, &c., for the construction of two other steamers at

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It must be remembered that EMIN's position at Wadelai affords immense advantages, as he is supreme in the navigation of the White Nile and the M'wootan N'zigé (Albert N'yanza).

No enemy could advance by the river to attack his station from the north, owing to the various cataracts between Wadelai and Gondokoro, which occupied GORDON for two years before he succeeded in dragging the *Khedive* to Loboré, where he was compelled to take her to pieces and convey the sections twelve miles in order to avoid an impracticable fall.

If STANLEY should reach the southern end of the M'wootan N'zigé he could communicate with EMIN by canoes to Wadelai, and the two steamers and lifeboats in tow could at once be sent with supplies to his assistance.

EMIN must be thoroughly master of the situation, and I have no doubt that STANLEY will succeed in meeting him, provided he can keep his party together and feed them until he shall reach the shores of the Albert N'yanza, about the Equator.

Sincerely yours,

SAMUEL W. BAKER.

The Slave-Trade in Abyssinia.

BRUMANA, MOUNT LEBANON.

13th June, 1887.

In the month of May I had a visit from ——, who has lately been expelled from his Missionary work among the Balli-Gallas by KING MENELEK, of Shoa. It is a great pity that he had to leave his mission station among the heathen Gallas, where he already had the joy of seeing good results of his labours. He succeeded in turning some of them away from the idolatry of worshipping trees, streams of water, and other creatures, and turned them to the true GOD, through JESUS CHRIST their crucified Saviour. In fact, KING MENELEK had always been a friend to the Europeans; but as he became a vassal to KING JOHN, who is an enemy of all foreigners, MENELEK had to send away all Missionaries by order of KING JOHN, who said: "I have priests enough in my country, and I do not give permission that there should be taught any other religion except my own; and he who teaches a new religion must leave my country, or adopt my religion, or be killed. Books we have likewise in plenty. I hate books. I hate my own book, and much more so the Bibles which are coming from England." RAS ALULAH, KING JOHN's great general, has actually diligently sought for all the Bibles which were distributed by the Missionaries, and burned them all, which was

Sir Samuel W. Baker on Lake Albert Nyanza.

SIR SAMUEL W. BAKER has addressed the following important letter to the Secretary of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY:—

SANDFORD ORLEIGH, NEWTON ABBOT, *July 10, 1887.*

DEAR MR. ALLEN,—I returned from eight months' absence in India and Ceylon last month. Since I parted from newspapers in consecutive delivery the expedition of Mr. STANLEY became a reality, and I have been much interested in the object, as it is confided to a most experienced leader. The usual difficulties of African travel must be surmounted. A large force is necessary for safety, and to keep open a line of communication. This force must be fed; hence the struggle for food. The natives will not sell for a large force from their slender stock; therefore the supplies must be obtained through requisition. This will be resisted—*ergo*, force is the last resort. Under the circumstances it will be justifiable, and I have no doubt that STANLEY will open out communications with EMIN. The geographical question will be all important.

According to the review, published in the *Anti-Slavery Reporter* for May-June, of the paper of Mr. WILLS, it appears that although twenty-three years have elapsed since I discovered the M'wootan N'zigé, which I foolishly named the "Albert N'yanza," the lake has never been thoroughly explored. STANLEY went, with M'TESA's help, a degree south of the Equator to the M'wootan N'zigé, and foolishly gave a European name to a large bay, Beatrice Gulf. Such names are terribly confusing, and I blame myself for following the example of SPEKE, who called the Ukerewé, "Victoria N'yanza." No person changed the name of the Tanganyika, therefore a traveller inquiring for that lake when in the vicinity would be understood by the inhabitants. Imagine the folly of any explorer who should inquire for the Albert N'yanza or the Victoria.

The fact remains that three great lakes are known to the natives of Central Africa—the Ukerewé, the M'wootan N'zigé, and the Tanganyika. It has pleased some map-tormentors of England to divide the M'wootan N'zigé into separate parts, upon no authority but their own natural aptitude for the unreal. EMIN PASHA must by this time have carefully examined this lake, upon the southern shores of which STANLEY should appear.

There is a misconception respecting the steamers which represent EMIN's power upon the M'wootan N'zigé. They have been afloat for several years. The *Khedive* is a twin-screw vessel of 108 tons, built by SAMUDA. The *Pioneer* is twin-screw, 38 tons, by the same builder. Two steel lifeboats of ten tons each from the same establishment.

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While —— was with me, during his visit to Mount Lebanon, we spoke much about Slavery and the Slave-trade, and I am very sorry to learn from him that KING MENELEK has again allowed the Slave-traders to pass with their Slave gangs through his dominions.

KING MENELEK is quite aware that the Slave-trade is wrong and sinful, but the love of money induces him to tolerate this dear business. Many thousands of Slaves, male and female, are passing through KING MENELEK's territory, which brings him in a large income.

Abd-el-Rassoul is the place where the Slave dealers have their principal dépôt. It is not far from Ankobar, the capital of Shoa, but about twelve miles to the south. On coming to Abd-el-Rassoul from the Galla countries the Slave dealers have to pay to KING MENELEK for each Slave entering two shillings, and on leaving the place again four shillings, according to our money. At Doddossie, one day's journey east from Ankobar, is another very large Slave centre, where they are gathered together from all directions, and from here they are transported in large numbers towards the coast of Tajurrah, where they are very swiftly taken by small boats in different directions.

KING MENELEK has, during this last spring, conquered the larger part of Harar, which is half-way distant from Ankobar to Zeila (the sea coast). He also conquered a large district of the heathen Galla country; and the KING OF DJEMMA, ABU TEHIFA, a fine young man, came to KING MENELEK and subjected himself with his kingdom. This is an important event, because the KING OF DJEMMA has never been subject to the Christian kings of Shoa. KING ABU TEHIFA is the greatest Slave dealer in the world. He not only holds a great number of Slaves, and disposes of them and their children, but buys and sells other Slaves also, and takes a large tribute from the Slave dealers. If the KING ABU TEHIFA hates a man, he at once takes him, his wife and children, and sells them to the Slave dealers. It is wonderful how many Slaves the Galla country produces. The people, too, are multiplying in an astonishing manner; and I was told that a Galla chief had 180 children of his own.

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TH. WALDMEIER.

Opening of the Soudan to Legitimate Commerce.

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The recent Blue Books published by order of Parliament, respecting the affairs of Egypt, contain correspondence which ought to be carefully studied by all those desirous of co-operating in so great a work as the pacification of the Soudan. The space at our disposal will permit of little more than a general reference to these documents, but our readers can easily procure for themselves a copy of Egypt No. 2, 1887, C., 4941—price 1s. 10d., through their booksellers. Publishers: Messrs. EYRE & SPOTTISWOODE, East Harding Street, E.C.

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"blockade of the Soudan, as far as possible, both in the Red Sea and Nile Valley would appear to be the best means of inducing the Soudanese to ask for peace * * *

The Soudanese, like all other peoples, require clothing and some few luxuries of life. They also require gunpowder and caps, neither of which, especially the latter, can they make themselves, and if trade is opened both these commodities will again find their way into the Soudan."

On July 2nd, 1886, General BUTLER wrote a strong letter urging the removal of the restrictions on trade with the Soudan. Part of this we quote below, as it contains most of the arguments in favour of this step.

MEMORANDUM UPON THE REOPENING OF TRADE BETWEEN EGYPT AND THE SOUDAN.

I consider the reopening of trade between Egypt and the Soudan to be desirable for the following reasons :—

1. Because the prohibition of trade sets against us the feelings of the mercantile, carrying, and consuming classes in Egypt and the Soudan.
2. Because it does not prevent the introduction into the Soudan of the class of supplies most desired by the dervishes, such as copper caps, fulminates, powder, &c., all of which articles can be easily smuggled.
3. Because it fosters a wide and far-reaching spirit of smuggling, thereby creating an illicit carrying trade, to which the country is eminently favourable, which in turn demands fresh supplies to keep it going. This trade will necessarily seek the kind of merchandise which will best repay its hazard.
4. Because prohibition tends to exasperate the native riverain population against us. The people between Esneh and Wady Halfa have always depended upon trade as their principal means of support. Debarred from trade these people suffer severely; and since they will attribute their sufferings to us, they will naturally welcome dervish invaders as their deliverers.
5. Because absence of trade creates a blank in our knowledge of what is going on in the Soudan. Excepting through deserters from the dervishes, or by means of our spies, we get little or no information of the real state of affairs. A curtain has been drawn between the two countries which the constant passing to and fro of traders would do much to remove. All the information which it is possible for the dervishes to want about us they can now receive, but our information about them is very meagre. The interchange of trade would insure the receipt of better information on our part.
6. Because the chief export to the Soudan, in the event of trade being reopened, would be English Manchester goods. The return export would consist of gum, drugs, and money. I regard this last item as certain to flow out of the Soudan, and therefore I think that reopening trade would tend to deplete the dervish Treasury of the sinews of war. The longer disturbances exist in the Soudan the more desirous must the merchants be to get their money out of the country; trade would give them that opportunity.
7. Because while trade is prohibited our frontier and the country lying behind our frontier must always be kept in a condition of chronic opposition to us; our patrols, searchings, and seizures must tend to the exasperation of the people against us. From this state of things to one of active friendship with our enemies is but a short step. The people behind our frontier will come to wish for a dervish advance in the hope that it would mean to them relief from existing burdens. * * *

I believe that a dervish invading army would find its strongest support, not in a prosperous and contented community, but in one whose feelings had been exasperated against us, and who had come to regard any change as desirable.

The material assistance which invaders might derive from increased food supplies

in the Halfa district would, to my mind, be small compared with the moral support they would meet from discontented populations whose fanatical dislikes and religious feelings had been aggravated by a want of the necessities of life, and who had come to regard us as the great obstacle between them and their former legitimate occupations.

I think that the real danger in the Soudan lies in what is behind us and not in what is before us. If the dervishes come as deliverers to the trading populations of Upper Egypt and Nubia—as the openers of trade and bringers of plenty, the fanatical side of the question, which undoubtedly at present exists, will receive additional stimulus. Populations engaged in trade will naturally hesitate before they bring upon themselves the evils of war ; not so if they are starving and discontented.

Finally, I consider that our prohibition against trade has failed in the main object, which was to impress upon the Soudan populations the injurious effects, to them, of dervish rule ; I think that the Soudan populations ascribe to us and not to the dervishes the ill effects from which they are suffering through trade stoppage, and I think that this impression has been very widely increased by the knowledge, now more or less general, that it is the English and not the Egyptian Government who are opposed to the reopening of trade.

So long as trade is prohibited, 300 miles of the river behind our frontier must remain a region where the population will be more and more forced to regard our presence as harmful to their interests, where our enemies will find sympathisers and friends, and where religious fanaticism will have material want and tangible discontent to feed it.

(Signed) W. F. BUTLER, *Brigadier-General.*

CAIRO, July 2, 1886.

This was followed by a petition of merchants from Cairo, protesting against the prohibitions on trade enforced by the Government.

The Manchester Chamber of Commerce forwarded a letter to the EARL OF IDDESLIGH, in August last, complaining of the restrictions put upon legitimate commerce with the Soudan, and were informed "that the matter is under the consideration of Her Majesty's Government."

We believe that it is still "under consideration," as we are not aware that any steps have yet been taken to carry out the views which the native and English authorities believe to be necessary for the pacification of the Soudan, though we earnestly trust that this will not be much longer delayed.

Industry of the Jamaica Negro.

THE TESTIMONY OF A PLANTER.

WE have received, by the courtesy of the writer, a copy of a very interesting lecture, entitled *The Advantages to result from Railway Extension*, delivered before the Institute of Jamaica, by the well-known and enterprising planter, Mr. W. BANCROFT ESPEUT. We regret that space does not permit of our doing more than quote the following valuable testimony of so good an authority, as to the industry of the coloured population of the island. We have so often disagreed with the views of Mr. ESPEUT on the question of

Coolie immigration, that it is a pleasure to find him speaking so impartially of the natives :—

"I would that I were able to induce Jamaicans to think a little more of the future, less of the present and to forget entirely the dead past—What is yesterday to us? What is to-day? The question is what do we wish to-morrow to be? Are we to be content to remain as we are, when all the nations of the earth are striving with all their might and strength to benefit themselves and their successors? Are we so rich, so comfortably off, so well situated and so happy that we need no more of those things which tend to make life worth living?

"Think of our people. We call them lazy, idle, thieves, ignorant, stupid, &c.; whose is the fault? Is it wholly theirs? Fifty years ago they were Slaves, nearly as blind as the blind-born, nearly as dumb as the born mute. To think how little we have done for them often causes me sorrow; but I trust to live to see enough done for them to save me from feeling shame. Think of the thousands of our people who, despite all difficulties and discouragements, have risen in the scale of life almost beyond the dreams of avarice. Compare with their past, the present position of some of our prosperous peasantry—our yeomanry, our so-called 'small settlers,' and if you know as much of them as I do, you will think their achievements worthy of admiration, and you will acknowledge that these men and women who have done so much with advantages and aids and inducements so small, are as capable, if not more capable of appreciating and of using the appliances of science as the inhabitants of India or of any of our Colonies are. Is it politic to go on putting off till to-morrow, that to-morrow which all experience shows never comes to the slaggard, those things which we can do, which we ought to do to-day? Compare the present—we will shut out the black and ugly past—with the bright future that is before us if only we will be up and doing. To-day our people are chiefly occupied in raising articles of immediate consumption—Yams, Cocoas, Sweet Potatoes and the like. To sell them they have to expend in transporting them to market an amount of labour which, if it was applied to cultivation, would produce ten times the value of these articles. Persons sometimes say to me, how worthless, how lazy your people are. They laugh at a man or woman walking forty miles to sell, say, a shilling's worth of yams. But is this really mere laziness? Is it lazy to grow yams, and then to waste a day walking forty miles to sell an infinitesimal portion of the yield of a day's labour? Is it not rather misapplied industry, due to ignorance and the want of transport facilities? Our people have been taught to do little from the beginning, except only to grow canes and coffee; they go on growing these largely, but they find that the return for their labour and time, owing to the want of cheap facilities for transport, is not as great as it ought to be, or that which is obtained by planting food crops which are not only sufficient for their own needs, but which yield a surplus large enough to give them the means of supplying their few and trifling wants. Happy indeed are the people whose wants are so few and so easily supplied. What we have to do is to show them that their wants are not all that a civilized prosperous people should have. We must show them that they should build themselves the best houses; that they should eat the best food, and plenty of it; that they should clothe themselves sufficiently and with the most suitable materials; that they should educate their little ones, seek medical aid in time for it to be of service, amuse themselves in a rational way, scorn lying and stealing, put by money in periods of prosperity to supply their need in periods of scarcity. We must teach them to enjoy the maximum of comfort and of health; show them how to apply

their time and strength in the most productive labour ; teach them, in fact, how to live and to enjoy life. Will Railways not aid us in doing some of these things ?

" I remember when for sixpence a boy or girl could be hired in Kingston to take a letter to Halfway Tree. Try to get one now, and you all know you will find that besides the sixpence, you must give them the necessary Car Tickets ! and why ? Because they have learnt the folly of expending their breath, their strength, and their tissue in doing what the tram car will do for them. I rejoice that this is so, even though the change is a tax on my pocket, and I feel entitled to argue that in the same way as the Tram Cars are now appreciated, so will Railways be appreciated, when we get them. I hope to live to see the day when our population will exchange the unprofitable labour of ' carriers ' for the profitable labour of producers—when they will ride in Railway Cars as they now ride here in Tram Cars."

The Ladies' Negro Friend Society.

THE sixty-second annual meeting of this Society was held at Mariemont, Birmingham, on the 10th May last, Mr. F. KEEP in the chair. There was a large attendance of ladies. The Report, which was read by Mrs. EDMUND STURGE, referred to work in Africa, America, and the West Indies ; and alluded to the efforts of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, specially as regards the liquor traffic in Africa, towards the prevention of which the Society was working energetically. The position of EMIN PASHA was reviewed, and the action of the latter in freeing the Equatorial Provinces of Egypt from the Slave-trade, entitled him to a place amongst the abolitionists of the world. Regret was expressed at the continuance of the Slave-trade in other parts of the Soudan ; and it was hoped that the abolition of the *Corvée* in Egypt would soon become an accomplished fact. It was also hoped that a check had been given to the practice of the French in making Slaves of the inhabitants of Southern Madagascar for the Island of Réunion. The triumph of freedom in Cuba was shaded by the knowledge of how much had yet to be done in Brazil. Foreigners of all countries held Slaves in Brazil, and no greater service could be done to the country, than for all the world to declare the Slave-trade piracy. This, too, might give a check to the Slave-trade on the East Coast of Africa, the increase of which was deeply to be deplored.

The Rev. G. GRENFELL, Baptist Missionary on the Congo, in an interesting speech, said that he had seen the Arabs Slave-raiding. On one occasion he had seen twenty-six towns in flames, and a dozen large canoes full of people running away from the Arabs. He had seen the horrors of the Slave-trade as conducted by the Portuguese. Mr. GRENFELL also referred to the drink traffic in Africa, and said that the introduction of that traffic would kill civilisation there, and without civilisation there could be no trade. With regard to Mr. STANLEY's expedition to relieve EMIN PASHA he said that at first the alliance with TIPPOO TIB, the great Slave-trader, appeared to him to be a great mistake. On reflection, however, he thought better of it. TIPPOO

TIB was a man of immense influence, and was also a man of his word, and the restriction of the Slave-trade, to which he had bound himself in his treaty with STANLEY, would probably prove a distinct gain to civilisation. The Rev. ISAAC ALLEN having addressed the meeting on the horrors of the drink traffic in India, Miss STURGE proposed a resolution thanking the AFRICAN LAKES' COMPANY for their refusal to have anything to do with the transport of intoxicating liquors. This was seconded by Mr. SOUTHALL, and agreed to.

We acknowledge, with thanks, the receipt of £20 from the LADIES' NEGRO FRIEND SOCIETY for the ANTI-SLAVERY SOCIETY.

Zebehr Pasha.

A DAY WITH OUR SLAVE KING.

YESTERDAY, says REUTER's telegram, ZEBEHR PASHA was released from captivity on the Rock of Gibraltar ; the renowned, or notorious, Slave King pledging himself, with signed document, to behave properly for the future. Let us hope he swore over a copy of the Koran. Not that even that sacred oath is always binding on Mohammedans, for, like some Christians, they may, and often do, make reservations in the case of oaths imposed by superior power. In releasing ZEBEHR, the British Government have released one of the greatest Slavers of modern times ; and not only that, but one of the finest—GORDON thought him the finest—of native soldiers and generals in Africa. He was first interned, not imprisoned, in Cairo ; and next in Gibraltar, on account, as the British Government said, of his using his influence to perpetuate the rebellion in the Soudan. Would the Government trust ZEBEHR now in the Soudan ? Certainly not. But he can communicate from Cairo with the Soudan unless the Cairo officials keep a sharp watch over his movements. The Conqueror of Darfur, as he takes care to call himself, is a remarkable man to look at—tall, slim, and graceful, with very delicate hands, fine forehead, and flashing black eyes—only, that the eyes flash occasionally : as a rule they are sleepy, and even dull. His appearance, and polite, dignified manner, reveal his Arab ancestry ; but the thick, heavy lips, and the complexion—like the colour of a penny-piece twenty years old—betrays the African cross. His voice, when excited, is most disagreeable—shrill, hard, heartless, clangorous (as if it came through a throat of rusty iron).

The eyes suddenly flashed at the mention of General GORDON ; but the light died out almost on the instant, as ZEBEHR declared with astonishing fervour, that he regarded GORDON as his "Father." To his visitor and interviewer this seemed rather "strong"—especially when ZEBEHR, abandoning himself to his recollections of the past, complained of the "unmannerly" way in which he had been treated by GORDON and GORDON's lieutenants. "When I," he said, "beat the SULTAN OF DARFUR in battle, I did not subject him to indignities ; instead of allowing him to come on foot as a suppliant to me, I went to meet him, and I entertained him at my table ; but the Europeans treated my son and myself as if we were dogs." The impression left on one's mind after this little outburst and others like it, was that, in spite of ZEBEHR's expressions of regard for GORDON, it might have been a bad thing for GORDON if the ex-Slave King had come upon him unawares in some convenient corner of the Soudan.

ZEBEHR did not deny that he was a Slave Chief. What he denied was that he had been guilty of cruelties—as if the capture of villages, and the transfer of captive men, women, and children to the caravan-leaders, who marched them hundreds of miles to the Red Sea, and thousands of miles to Morocco, Tripoli, and Tunis, could be effected without cruelty the most hideous! Polite ZEBEHR PASHA was, to a degree; and, as GORDON said, he was “a born general.” But he was, and is, nevertheless, ruthless, with a heart of iron. His talk appeared to be a mixture of cunning reticence and studied frankness. For instance, he held that the Slave-trade would flourish until the day came when Central Africa would be freely opened to the merchandise of Europe, and he expatiated, pretty eloquently, on the delight it would give him to be the means of substituting trade in piece goods for trade in “black ivory”—the Slave-dealers’ slang expression for their human chattels. But he would be a credulous person who believed that ZEBEHR, if he had his way in the Soudan, would prefer the humdrum occupation of a merchant in dry goods to the excitement of a man-hunt. * * *

—*Echo, 4th August.*

The Negro on the Negro.

THE New York *Independent*, always on the alert for information concerning the coloured people, and fearless in its championship of those people’s rights, has published under the above caption seven most interesting articles.

A circular was sent to two hundred representative intelligent coloured men and women in the several Southern States, “to ascertain the prevailing opinions and feelings of the coloured people themselves about the relation of the races and the outlook of the coloured race.” Part of the seventh article, which is a summary of the answers received, we take great pleasure in publishing:

“*Material Prosperity and Ambition of the Negro.*—There is a practically unanimous opinion (the dissenting opinions coming from a few communities which have abnormal hindrances) that the coloured people are becoming home owners with great rapidity. The proportion of families who own their own homes is variously estimated, and no estimate is trustworthy for statistical uses. But all the correspondents report an ambition to accumulate property, and the accumulation of more and more every year. The great mass of the blacks are not real estate owners. The great mass of black families are yet tenants; but the progress making in the acquisition of land seems to be satisfactory. In most Southern communities land is yet very cheap, and the mere ownership of land does not argue material prosperity to any great extent; but the ownership of homes does argue a social advancement that is exceedingly significant. There is reported from some communities a lingering opposition by the whites to the disposition of land to Negroes. But this has had the natural effect to make the Negroes the more ambitious to become landowners. In most communities this opposition seems to have disappeared, or, at least, to have taken the modified shape of opposition to the Negroes’ acquisition of the most desirable land for residences. The race is indisputably laying the foundation for all healthful progress. ° ° °

“*Civil Rights.*—There is a unanimous protest in these letters against the discrimination made between the races on public thoroughfares and at places of amusement. The desire of the coloured people for the obliteration of the colour-line in these places seems to be universal and is strong.

“*The Most Pressing Need.*—In answer to the enquiry, ‘What is the greatest

hindrance, and the most pressing need of the race?' The Negro's appreciation of instruction, and his ambition to be educated, were forcibly expressed. 'Education is the greatest need,' is the answer in substance of every correspondent. In the replies it was made plain that the race is prepared for an important prohibition movement. Drink is thought to be the greatest hindrance by a large number of the coloured lawyers and teachers, as well as preachers. This points to a probably early agitation of prohibition over a wide Southern area. The coloured man himself appreciates, too, the necessity of practical instruction, instruction in the trades.

"Morality and the Mixture of Races."—A general moral improvement is what the Negro himself believes his race is making; and this belief is in itself strong evidence that this judgment is sound. But the dominant opinion is that the black race is already perceptibly disappearing. Coloured men are everywhere reported to prefer light-coloured women. There is a race pride on the Negro's side as well as on the white man's against inter-marriage. But the Negro has, nevertheless, reached the conclusion, if these letters are representative of the race's opinion, as they are believed to be, that the pure African will become rare in a very few generations, and that he is doomed to extinction.

"It remains to be said that the letters which have been received in answer to these inquiries show not a little mature thought. They show, too, a profound interest in all phases of the subject. The Negro is at least seriously thinking over the problems that his presence presents. Many of these correspondents have expressed great interest in this investigation, and have put themselves to no little trouble to make it full and fair. The sincerity and frankness of these letters have spoken for themselves. A deep moral purpose pervades most of them that is impressive. They emphasize the conviction that the race is making an heroic struggle, according to its opportunities for advancement. That the Negro is true to his race, moreover, is a fact of some importance. The educated are working to educate the rest.

"It is noteworthy, moreover, that out of all the answers received only two displayed bitterness of race feeling. The Negro's temper, as shown in this correspondence, is the temper of a patient, charitable worker for a great purpose. And, above all, the Negro has faith in the Negro. It has not occurred to a single correspondent to express doubt of the continued advancement of the whole race."

Obituary Notice.

WE regret to learn the death of the Rev. T. J. COMBER, one of the three pioneers of the remarkable Baptist mission work of late years on the Congo. While at Matadi, about the middle of June, Mr. COMBER attended, who was taken seriously ill with malarial fever. He was closely attended by Dr. SMALL for a fortnight, and then was removed to Banana. Here he was placed on board the German steamship *Lulu Bohlen*, bound for Hamburg. Before, however, he had journeyed two hundred miles, he sickened and died. His body was taken to Marjumba, where it was landed and interred. Mr. STANLEY, in his latest public address in London, paid a special tribute to the valuable co-operation he had received at his hands. His loss is the most severe of the many blows which have of late fallen upon the Baptist Society in the same district from climatic causes. Mr. COMBER's sister fell in mission work quite recently at Victoria, Cameroons, and his brother at Ngombe, all of them but young in years. It being necessary to despatch a substitute for Mr. COMBER, the Rev. GEORGE GRENFELL has agreed to leave England on the 24th inst.

Zanzibar.

Le Temps, of August 8th, contains an interesting letter from Zanzibar, from which we translate the following extracts:—

"A rumour, favourable to the Germans, is current among the Arabs. It is owing to the liberty given to the Slave merchants to continue their traffic without any danger of seeing themselves molested by German ships of war, as they now are by English vessels. According to all accounts, England has not many sympathisers here. The two ships of war which they keep on the station, and the numerous cutters which run up and down the coast, looking for dhows laden with Slaves, which they capture in pretty good numbers, have not calmed the feeling of animosity which these captures have caused amongst the Arabs. Some days ago, as I have already telegraphed to you, a cutter which was chasing a dhow near the island of Pemba, loaded with Slaves, met so severe a resistance on the part of the Arabs that a hand-to-hand fight arose. Of the twelve English sailors who manned the cutter it is said that five were killed and one officer wounded; but, on the other hand, the twelve Arabs who manned the dhow were all killed. The *Reindeer* having been informed of this, immediately repaired to Pemba, and seized the cargo of the dhow, which was composed of fifty Slaves."

THE CAPTURE OF A SLAVE-DHOW.

LAST night's *Gazette* contains a despatch from Captain ROBERT WOODWARD, Senior Naval Officer at Zanzibar, stating that an Arab Slave-dhow was captured on the 30th May by Lieutenant FREDERICK F. FEGEN, under circumstances of peculiar gallantry. The crew of the dhow, twenty in number, all of whom were armed with Sneider rifles and with swords, attempted to board the pinnace, which was only manned with a small crew. Lieutenant FEGEN immediately rushed to repel the Arabs. In the words of the despatch, "he promptly shot two with his revolver, then drew his cutlass and run another through the body." The dhow then got clear, but, though dangerously wounded, Lieutenant FEGEN, in turn became aggressor, and succeeded in capturing her and releasing fifty-three Slaves. Eleven Arabs out of thirteen were slain. In recommending his lieutenant to the Admiralty for favourable notice, Captain WOODWARD says, "I cannot speak too highly of the brave and gallant behaviour of Lieutenant FEGEN and his crew in rushing forward and preventing the Arabs from boarding his boat. He, in my opinion, saved annihilation. The advantage of numbers (three to one at least) and position was decidedly in favour of the dhow." A despatch from the Admiralty dated the 9th inst. is also published, in which it is notified that Lieutenant FEGEN, "with a view to mark their appreciation of the officer's gallant conduct," is promoted to the rank of commander; while two seamen, FREDERICK J. RUSSELL and JOSEPH E. GREEP, "who fought with most distinguished gallantry," are raised to the rank of warrant officers. HENRY WARD, FREDERICK BLANCHARD, THOMAS HALL, JOHN H. PEARSON, and JAMES J. BLYTH also receive promotion.—*Daily News*, August 13th.

JUBILEE ADDRESS TO THE QUEEN.

As stated in our last number, the ANTI-SLAVERY SOCIETY prepared a handsomely bound Address to THE QUEEN, recapitulating the progress of Abolition during Her Majesty's reign. It was hoped that a personal presentation of this Address would have been allowed, but the HOME SECRETARY did not grant this favour. The Address was therefore forwarded to the PRINCE OF WALES, the patron of the Society, and Sir FRANCIS KNOLLYS wrote, saying His Royal Highness would have pleasure in presenting it very shortly. Up to the present time no notice has appeared of its presentation.

The Late Lord Shaftesbury on Slavery.

IN the "Life of the late EARL OF SHAFTESBURY" by Mr. HODDER, to which we alluded in our last number, there is a vivid description of the extraordinary sensation made in England by the publication of *Uncle Tom's Cabin*. Lord SHAFTESBURY was very much interested in Mrs. STOWE's book, and exerted himself in support of the movement for procuring a monster address from the women of England to the women of America on Negro Slavery. This document appears to have originated with Lord SHAFTESBURY and the DUCHESS OF SUTHERLAND, and was warmly supported by the ANTI-SLAVERY SOCIETY (see *Anti-Slavery Reporter* for 1853). There are many entries in the late Earl's private diary respecting this question, one of which we venture to give in full, because the very same arguments, to excuse themselves from opposing Slavery, on account of the evils which exist at home, are, at this present day, repeated to us over and over again, by many persons who really have no more sympathy with Slavery than we ourselves. Lord SHAFTESBURY, who did more to redress the wrongs of *White Slaves* and others, at home, than perhaps any other man of this age, had, as will be seen by this quotation from his diary, ample room in his benevolent nature, for the millions of black Slaves then held in bondage.

"The letters and articles in the ° ° ° are both wicked and silly, and yet they affect some weak minds. I am summoned, people say, to answer them! Answer them! How can one answer such puerilities? One says that American Slavery is no worse than the state of the poor in London; another quotes the needlewomen; a third asserts that domestic servants are debased and ground by tyranny; a fourth will not hear of any sympathy for the Slaves until the lodgings for soldiers' wives are improved at Chatham. The truth is, that the thing has touched the consciences of some, who see that it has reached the hearts of others, and they endeavour to act by ridicule on that large mass who always prefer wrong to right, earth to heaven, whatever be the question at issue. This is bad, but it is better than oblivion. Yet, who will not blush at this exhibition of worldliness, falsehood, cruelty, and despotism in English society of the nineteenth century."

FORM OF BEQUEST

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(free of Legacy Duty) to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate as is legally applicable to such purpose, and in priority to all other payments thereout."

A FEW FACTS RELATING TO THE SLAVE-TRADE IN CENTRAL AND EASTERN AFRICA.

A Leaflet, with Illustration, has been issued by the ANTI-SLAVERY SOCIETY.

Correspondents and others interested in this question may receive packets of this Leaflet for GRATUITOUS DISTRIBUTION on application to—

CHARLES H. ALLEN, *Secretary.*

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